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WOKAJUJU MAZASKA WANJI.

TIYOPA KIN CIQADAN QA CANKU NAKUN OCISTIVEDAN WICONI IYAHDE; QA W. GAŠTA TONANA IYEWAPI ECE. TIYOPA CIQADAN KIN HE OHNA YA PO.-MATT. 7.

CROW CREEK SOUTH DAK.
SINASAPA OPAPI
JULY 3, 4, 5, 1900.
OMNICIYE TANKA YUHAPI.

Hekta ehanna Bishop O'Gorman omniciye tanka en token econpi kta yaotanin qon iyecen econpi:—anpetu iyohi Mass wošnapı kin econpi, wahokonwicakıyapi, qa litayetu eka nakun wocekiye econpi. Ehake mniciyapi kta anpetu kin en magaju heon tipiwakan timahen econpi kta on wošnapı wakan kin token ehna-kapi qa hen econpi.

July 3d oape 3 p. m. hehal Rt. Rev. Bishop Thomas O'Gorman omniciye yuhdoka.

Napanukatanhan yugad najin qa iyokıpiya wanwicayakapi ee, eya. Wicota wancıyıkapi kta kepca tuka; tuka toa yahipi kin he n pi-ondapi. Wowapi wakan Wicotaku-ye tannin kin en wicašta opawinge yamni Gedeon ob on oyate nipi ke-yapi onyawapi. Opawinge yamnıpi qon he decen wicakahnıgapi—tona nape hduškokpa ohna minıyatkanpi kin hena wicakahnıgapi. Opawinge yamnıpi qon hena Dakota kin niyepi, wadıtıgya bdokecekaya oškate kin aduštanıpi qa decitoki yahipi. Hekta Kunwicašta oyanke omniciye tanka qehan taku yamni econpi kta hdu-šanpi. Dena itokeca kin ee.

1. Rome eka Pope wowapi kicaga-pi kte qon econpi qa onkayuptapi qa unyawasteıpi.

2. Wocekiye wowapi akagapi kta eyapi qon, wanna dehan nape ohna duhapi. 3. (Catechist) šina-sapa okiya wıcaduhapi yacınpi. Qa

heon wanna tonaken iyowinwicawa-kiya. Catechist wıcohan kin he wı-colian tanka: hena tiyaza šiceca nakun waonspewicakıyapi kta, na-kun, tankapi ešta, tukten šinasapa kin ecakcana ipi šni kin ecekcen. Token okınipi tukte econpi ca kin wocekiye icahiye wacnpi kta, tako-dawicayapi kin ewicakıyapi kta qa ohıanyanpi kin on tona nahanhein wocekiye opapi šni kin onspewicakı-yapi kta. De wıcohan teca kin on wocekiye iyopte kta ecanmın. De-hantu kin tipiwakan akezaptan qa šinasapa kin isakeyamnıpi, hena S. Dakota en Dakota šinasapa opapi kin 6,000 —7,000 he otahena hena-keca onpi. Dakota onpi kin kica-špapi wanji henakeca šinasapa woce-kiye en opapi. Tohányan nitankapi kin he sdonıyayapi kta on ociciyaka-pi, qa wocekiye onmanpi kin iyowaš nıonpi šni. Deon wacınnitankapi kta iyececa. qa Catechists wawoki-yapi kin nakun sanpa otapi kta eıpa.

Hecen wanna ošašpe ecen Itancan hipi kin wahductainpi kta naonhonpi kta oncinpi. Nakuu okodakiciye sanpa token iyoptapi kta iyececa pa-zopi kta.

Rosebud etanhan dena wohdakapi: Wm. Tatankaluta, Jos. Garneau, L. Menard, Jos. Jackson, Mrs. Duville, Flood, Menard. Owasin Bishop wan-yankapi kin on iyuškınpi keyapi, qa bdokecekaya oškate kte cin heon co-nana hipi keyapi.

Paul Kangiwanbli: Cheyenne A-gency en šinasapa woonspe onnicapi, qa šinasapa wanjına onıyuhapi, qa to-ken okihi škan. Bdokecekaya oškate kte kin heon wıkota tiyata yankapi, qa tiyata yankapi kin on nısko yu-šnapi. Wotanin wowapi wokajuju kin ota sececa.

Mahpiyawanbli Wakpašica etan-han is decen wohdaka: Nahanhein onconanapına. minıwakan kin heon onhonkapi šni.

Kangiokuwa: Nahanhein onge na-hmana Dakota wıcohan econpi; hıda-hda kin ipimahen iyeyapi. Atewicayapi kin wowašcu ohna onspeonki-yapi šni e Dakota wıcohan kin ohna onkayapi selececa.

St. Mary Okokakiciye wanjıgji wo-hdakapi: Šinasapa wıcunhapi taku e-con onšpi kin ecen econqonpi šni qa hınnakaha hehan onhonkapi šni kin hena on wıcunhapi ececa.

Witanšnaon wakpa etanhan: Ake-unnonpapi tuka token okihi wıtaya lıtaonıni. Wakantanka sutaya onıy-u-zapi kte, qa wawıyutanye kin hena etanhan token onıyakonpi kte, iyotan minıwakan kin heon.

Bishop: Cheyenne Agency en šı-nasapa opapi onpi kin on iyomakıpi. Wahduotanınpi kin wıciyokıpi hea; Itancanpi kin ksapyahan wıynkean-pi. Šinasapa wanjına yuhapi woonspe tipi nicapi, wınyan wakan wıca-yuhapi šni, hececa tuka hen tanyan wocekiye ohna škanpi. Atokan šina-sapa ota qa woonspe tipi, wınyan wa-kan wıcayuhapi kin iyecen yuhapi kınhan oyanke onmapi kin kawıca-papi kta. Heon etanhan taku awı-cakehan iwahociyapi kte šni tuka, isanpa tanyan yaškanpi kte cin he econ wacanmın kta, hecen owakıhi kta icemıyeciciyapi kta.

Oyanke wanji on cante mašica, Sisseton Agency hee. Hena iyotan sanpa tehiya onpi. Hetanhan wanji hi hecinhan cokata hiyu qa token škanpi qa iyoptapi hecinhan oyaka wacın.

Joseph Lafrombois: Token Sisse-

ton oy.nke en, wıkcemna-šako-win sam zaptan tipiwakan kagapi cinpi on iyotanyekiya škanpi kin oyaka. Presbyterian hecapi kin qa Ateyapi kin he ehanna Presbyterian wicašta wakan tka hena owasin to-ken okihi šni wıcayapi kta iyecen wıcakuwapi keya. Hececa ešta tipi-wakan cistına wan wanna ihduštanıpi.

Standing Rock: Taku wowawı-yutanye ota hececa ešta canpahmı-yan zaptan onhipi. Cheyenne token cinpi kin he owıcawakıya, woonspe tipi, qa šinasapa wıcacınpi kin heon. Nagı skaya onhduhapi kta iyececa, unkiıcınapi kin wahokonwicakıyapi kta iyececa, wayazankapi kin hena en ewıcatonwanpıca.

Pine Ridge Louis Moussean: Okodakiciye okašpe šahdogan onıy-a-konpi, tuka nahanhei waonšakapi šni taku on waonšakapi šni kin ota. Tu-kte iyotan hecinhan wowacınye un-kitawapi kin wašake šni qa ohıayan onkıhduhapi šni. Šinasapa yamni wı-cunıyuhapi, tuka wanji nahanhein ie-ska šni, qa Father Bosch is wana wa-nıyetu nom yamni ecen wayazanka on; Tohin wayazanka eka ya unkan tahepi ta tka. Okodakiciye tawosu-ki-ye kin wašcu ia qa ieskaya ahdıhıpe-yapi kta oncinpi.

Bishop: Hınhanna hehan Yankton etanhan hipi kin onawıconhonpi kta.

July 4, 3. P. M. Bishop: Ihankton-wan tipi etanhan tuwe hi hecinhan u qa wohdake kta.

John St. Pierre qa Narcisse Drap-peau wohdakapi qa šinasapa qa tipi wakan unmana yuhapi šni keyapi.

Lower Brule: Wanna hekta wanı-yetu šakowin hehanyan wocekiye o-unpapi. Otokaheya etanhanna šina-sapa wocekiye kin he wıcunıni.

SINASAPA WOCEKIYE TAEYANPAHA.
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AUGUST, 10, 1900.

Tokaheya wikcemna onśakpepi ehan
tipiwakau ondapi unqupi. Wanna
waniyetu nonpa ecan token tanyan
iyopte cizon iyecen iyopte śni. Wi-
cohan ota qa takana onyustanpi on-
kokihipi śni. Wanjigji wayazanka-
pi qa tapi, qa heon cante onhonkapi
śni. Sinaska qa Cogregationalists
taku on wicayuhomni kta akitapi
qa econpi ecee, heon tanyan iyoun-
tapi śni epe cin he waka.

St. Mary's okodakiciye: Okoda-
kiciye Itancan wohdaka nawicunhon-
pi: Wayazankapi kin sinasapa wi-
cakicopi tuka wakpa kin hena on
kohanna hipi okihipi śni; heon etan-
han hena token opapi keyapi nawa-
hon. Nakun bdokecekaya oškate
kte cin heon ota upi śni kin ee. He-
on conana onhipi kin ee. Bishop
wanbdaka qa on waonditakapi. Si-
nasapa wašte wicunyhapi kin taku
tehika ota akipapi.

Crow Creek; Token on okodaki-
ciye tanyan onkupi śni hecinhan
obdake kta: wosukiye onyuhapi,
tuka tanyan onkopapi śni. Sinasapa
onkitawapi kin en yanke śni, qa na-
hanlicin hdi śni. Tohan hdi kinhan,
hehan ake tanyan onyakonpi kta.

Thomas Flood, Rosebud etanhan:
Token on onconapina kin obdaka
wacin. Tunkansina qa Ateyapi en
itanipi kin hena on etanhan, wicota
upi cinpi tuka okihipi śni, cincapi
kin wayawa tipi en onpi kta econwi-
wicakiyapi heon.

Bishop: Woyahdakapi nañon
manke cin eciyatanhan taku toketu
kin hehan tanyan owakaliniga. Oko-
dakiciye okašte ota atanse najinpi,
onge is hektakiya hdapi. Taku ota
on dena hececa kecinpi qa eyapi.
Wanjigji on niyepi qa is miye kin
wancanana token hanpica śni. He-
han wanjigji is on wancake token
econpica iyeyapica. 1st. Bdokeco-
kaya oškate kin heon wicota hekta-

kiya hdapi; 2d. Hehan inonpa kin
is Ateyawicayapi awanniyakapi wi-
cohan iyopteyapi kin on; decana Mr.
Flood cajeyate cin hececa. Denaos
on wancanana piyepica. Qa Dako-
ta wicohan kin, de kiksuya po, Da-
kota yaonpi kin kicašpapi wanjina
Catholic hecapi; hecen kicašpapi nom-
tawa wiconunyanpi śni; hecen ici-
cawin iyoptapi cinpi kinhan token
hanpica śni. Hecen kicašpapi nom-
papi kin etkiya Catholic kin iyutan-
pi kin tanka. Hecen token econpica
kin he tona hunkapi śni kin waho-
konwicunkiyapi kta, qa hektakiya
hdapi kin he icisniyan yapi e owica-
onkiciyakapi kta. Eya taku kin de-
na-on Bishop token econ kta iyececa
kin hecetu: Tunkansina ti ekta wi-
cohan yuha škanpi kin ewicunkiyapi
kta qa Dakota ocanku tannin kin
ohna manipi kin hecetu śni kin owi-
caonkiyakapi kta. Tuka okihipi kta
kepa iwahociyapi kte śni. Heon
etanhan Catholic wocekiye opapi kin
token ewicayayapi kte śni e awanon-
kičildakapi kta.

Inonpa kin: Atewicayapi, qa wo-
onspe itancanpi tawicohanpi kin hee
Ateyapi wan duhapi kinhan he šice
ca nitawapi tukte woonspe tipi ka en
yewicayayapi kta oniciyakapi kta.
he wowašake hduhapi; woonspe itan-
canpi is sinasapa kin hen yapi qa
Mass wošnapi econpi kta, qa šiceca
wakan ohdakapi kta anapta kte wo-
wašake hduha qa šiceca nitawapi
wahokonwicakiyapi cinpi śni kin
hecetu śni. Bishops hecapi kin wi-
cohan kin denaos tehan yuasni: kte
śni naceca. Bishop makoce den on-
pi kin owasin taku yuwaštepi kta he
kuwapi; tuka he kitanna tehan kta.
qa itahenna token onhanpi kta onko-
kihipi śni, tuka wacin tanka po, un-
kihdegapi kta onkecinpi, iyotan to-
kaheya qon he; šiceca nitawapi
woonspe tukte niye yacinpi en yewi-
cayayapi kta iyoniwajapi. Woepe
on oyakihipi śni keniciyapi kin he
Tunkansina tomniciye etanhan yu-
stanpi śni, nakun is Tunkansina kin
hee śni, tuka ihnkuya on kin lkeewi-
wicašta wicohan tawapi awanyake
cin hee, qa Bishop onyakonpi kin,
iwankam itancan kin en onkuwapi
kta, he tehan kta.

H han taku wanjigji egeš onkiye
kaeš pioukiyapi kta. Wanna waniye-
tu ota St. Joseph qa St. Mary Oko-
dakiciye tawosukiye qeya nicagapi.

Qa hena ota takana duhapi śni qa
ayektonjapi kehapi. Bishop kin he
wosukiye kage qa okodakiciye wica-
qu kte cin he wicohan tawa. Onga
wakage qa niyayawapi kta. Hena du-
hapi kta, qa he ecanonpi ki han, wi-

cohan owasin tanyan kta. Okodakici-
ye kin token cinpi ohna škanpi kta,
is mazaska womlaye kin hena en,
tuka tuwe wocekiye awacin hee śni
okodakiciye en ope kte śni; wocekiye
opapi śni qa Protestants ko okodaki-
ciye opapi kte śni. Icisniyan okalni-
gapi śni po: Okodakiciye opapi śni
qaš toka śni, tuka e Catholic; tuka e
Catholic hecica ehanhanas hehan
okodakiciye opapica. Dakota Catho-
lic hecapi kin owasin okodakiciye o-
papi oncinpi qeyaš econwicunkiyapi
kta ee śni. Ehake taku wanji epe
kta: Okodakiciye kin sinasapa kin
owicakiyapi kta iyececa; tuka wico-
han ecanonpi kin owasin hecin en on-
pi kta kecinpi śni po; onniciye eca-
nonpi owasin en niopeya onpi kta o-
kihipi śni; wicohan nitawapi ecanon-
pi kta, tuka taku tanka kinhan hena
eyaš yuſtanpi kte cin hecetu.

Taku inonpa woiwange kin he Si-
nasapa woonspe kin hee. Standing
Rock, Crow Creek, Rosebud qa Pine
Ridge hena woonspe tipi yuhapi.
Inyan bosdata en wayawa tipi kin he
tunkansina woonspe tuka Catholics
heca waonspekiyapi, tunkansina wi-
cakicicaju. Tohanyan Catholics
waonspekiyapi kin egeš hecetu. Tu-
ka tukte ehan winyan wakan kin he-
na ayuſtan wicakiye qa waonspekiya
tokeca en yewicaye kta; he pionyan-
pi kta onkokihipi śni.

Crow Creek en woonspe tipi wan
hecin he wocekiye kin tawa; wanna
waniyetu tom hehanyan woonspe ti-
pi kin de tunkansina etanhan mazaša
wanjica kaeš etanhan yuhapi śni, tu-
ka nipi qa iyoptapi. Crow Creek
woonspe kin cajebdata, tuka tokata
ija Rosebud, Pine Ridge tunkansina
etanhan owicakiyapi kte śni. Tuka
Crow Creek woonspe tipi kin te śni.
neon Rosebud qa Pine Ridge tapi
kte śni Tuka tunkansina tamaka
kin en Sinasapa opapi kin iyopteya.
pi kta. Tunkansina tamazaska kin
ihanke heca. Hecen waniyetu tona e-
cen woonspe tipi onkagapi kta onko-
kihipi kte śni; waniyetu ota woonspe
tona wanna iyopte kin hena ito egeš
iyopte onyanpi kta. Detanhan Ca-
technist sinasapa okiyapi kin he wico-
han tanka. šiceca kin hena waho-
konwicakiyapi kta. Tunkansina ta-
mazaska wanica ca, heon, taku wan-
jina hecin tunkansina en undapi kte,
šiceca Sinasapa woonspe tipi en ye-
wicaonyapi kta woiwinkiyeye, tukten
iyopte kin he onkokihipi kta naceca
ee epa nawanna ociciyakapi. Tu-
we on oie kta cin kinhan wanna co-
kata u kta

John Arcovend: Rosebud etan-
han kin kahniš Tunkansina ti ekta

yapi qa woiwinkiyeye kin de icidapi
kta iyececa cajeyata; qa nawicalion-
pi cinpi śni kinhan wotanin en ata-
ya yuotaninpin kta.

Charley Half: Cheyenne Agen-
cy etanhan kin, sinasapa woonspe ti-
pi kagapi kin mazaska on inyanke
kta Tunkansina econ śni kin token
on hecon kin owakalinige śni. Sina-
sapa kin hena tehika itanipi qa hena
Wakantanka on itanipi: Bishop ota-
pi qa nakun Pope heca wan minio-
wanca koakatanhan yanka; hena o-
wasin yuptaya najinpi qa wicohan
kin de okini onyanpi iyececa.

J. F. Tatankamakallipaya: Sisseton
en onpi kin sinasapa wanji yuhapi
kta iyececa, qa woonspe tipi eciya-
tanhan kin is onkiciyakapi kta iyececa
keya.

Louis Mousseau: Pine Ridge;
Winoheca wanjigji cinca wicakipi qa
woonspe tipi tukte cinpi śni kešekta
eehipewicayapi on hanyetu osan ce-
ya yukan naonhonpi. hena Catholic
woonspe tipi en e onpi kta cinpi.
Wicacaje opawinge šakpe deon mna-
waya owakihi. Woonspe on ma-
zaska ehnakapi kin he tanyan sdon-
waya wacin. Woonspe on mazaska
ehnakapi kin he wicayawapi ohnayan
econpi he? Tunkansina woonspe
tawa kin en šiceca wanji on mazaska
\$167.00 on ehnakapi. Tokeca Ca-
tholic woonspe unkitawapi iyecen
ecawicakiconpi śni he? Dena wa-
kanheja heoncapa śni Bishop onkoki-
yakapi; he hecetu, wicašta heoncapa,
qa awanonkičildakapi kta onkokihi-
pi, ee ecan Bishop qa sinasapa kin
taku wacin onkeyahanpi. šiceca
mazaska tawapi kin token econpi he-
cinhan he sdononyanpi iyececa.
Koška ksapa wanji Tunkansina ti
ekta yeonyanpi qa iyececa kta iyececa.

Bishop; Wohdakapi kin wanji
qa is nonpa ecan taku tanka cajeya-
tapi, qa he awicabdupte kta apepi
naceca. šiceca waonspewicakiyapi
kta on mazaska womnaye kin toka-
lian he? Miš miye kaeš heon maza-
ska token ehnakapi kin tanyehcin
sdonwaye śni. Koška ksapa wanji
Tunkansina ti ekta ye kta iyececa
kin he tanyan eya. Dakota ksapa
wanji sdonayayapi hecinhan ekta ye-
yapo: kinhan Catholic Bureau okiya-
ke kinhan on tanyan wanahon kta.
De akta iyukanpo: binhanna hehan
yuſtanpi kta.

JULY 5TH TIPIWAKAN
MAHEN.

Bishop; Ito wowapi nitawapi
Eyanpaha kin heon taku epa wacin.
Father Jerome wanna wacinibošaka;

SUPPLEMENT TO THE 'EYANPAHA.'

AUGUST, 10, 1900.

CATHOLIC INDIAN CONGRESS HELD AT CROW CREEK AGENCY, S. DAK., JULY 3, 4, 5, 1900.

The Program, as previously announced by Rt. Rev. Bishop O'Gorman was duly executed:—every day High Mass and sermon, general meetings and Benediction. Owing to the rainy weather the last meeting was held in the chapel, the Blessed Sacrament being removed for the time.

July 3d, 3 P. M. the Rt. Rev. Bishop Thos. O'Gorman opened the first general meeting. With both hands, he said, I offer you a warm greeting. I had expected to see more people here; but you who have come deserve our thanks. In the old Testament we read that, once the people of God were saved through 300 men under the Leadership of Gedeon. The 300 had been chosen this way,—those who drank out of the hollow of their hand were elected. You are the 300 of the Sioux tribes, you are the braves who gave up the celebration of the Fourth of July on the Reservation, to come here. At our last Congress in Lower Brule Agency three resolutions were passed. Here are the results: 1. The proposed letter to our Holy Father in Rome was sent and we received his answer with his blessing. 2. The new edition of the Prayerbook then proposed, is now in your hands. 3. You wanted to have catechists. I have now a certain sum at my disposal for that purpose. The work of the catechists is an important one: they should go around and teach the children, also, the adults, where the Missionaries cannot go often. They should make use of every opportunity to spread religion, by speaking to those of their friends, who are not yet christians, and by their good example confirm their own teaching. By this new move I hope religion will gain much. There are at present 15 chapels, and 13 priests are working among the Sioux of South Dakota. The Catholic Indians of S. Dakota number between 6000 and 7000, that is more than $\frac{1}{3}$ of the entire Indian population. I tell you this, that you may know how strong you are, and that the other denominations do not come near you. This should encourage you, and

I hope that the catechists increase the number.

Now let us hear the reports of the Presidents of the different Societies. They may also make suggestions for the improvement of their societies.

Of the Rosebud Societies spoke: Wm. Redbull, Jos. Garneaux, Louis Menard, Jos. Jackson, Mrs. Duville, Flood and Menard. They all expressed their joy, to see the Bishop, and their regret, that owing to the Fourth of July-celebration at home, so few had come.

PAUL CROW EAGLE spoke as follows:—We have no Catholic School at Cheyenne Agency and only one priest, who does all he can. The celebration of the Fourth of July kept many at home, though by remaining they lose so much. The subscription for the paper seems too high.

CLOUD EAGLE (Bad River:) We are few yet. It is the whisky that makes us weak.

CHAS. CLAIRMONT (mouth of Bad River:)—I am glad that, we now have catechists to help our priest to instruct our children.

CHASING CROW:—Some of us, still continue, to practice secretly, the old Indian habits; hide the bell under the coat. Our Agents, instead of civilizing us, seem to keep us on the old track.

Some of the St. Mary's Societies spoke:—We do not do as our priest tells us, and then we blame him for our weakness.

From Maiden Creek (Witansnaun Wakpa:)—There are only twelve of us, but we work well together. Let us hold fast to God, keep away from temptation, especially that of whisky.

BISHOP:—I wish to say, how much I love and admire the Catholics of Cheyenne Agency. Their reports were highly interesting; the Presidents show a great deal of practical good sense. They have only one priest, no school, no Sisters; still there seems to be a great deal of Catholic life. If they had as many Missionaries, schools and Sisters as the others, they would beat the other agencies. Without making any definite promise, I will try to improve your condition, and you should pray that I may succeed.

There is another agency, that makes my heart sore, it is Sisseton Agency. Those people are in a still worse condi-

tion than those of Cheyenne. If any one from there be here present, I beg him to come forward and give an account of their condition.

JOSEPH LAFRAMBOIS: relates in a most eloquent speech the great difficulties the seventy-five Catholics at Sisseton had, to get a church building. The Presbyterians and the Agent, formerly a Presbyterian Minister, were opposed to them and did all in their power to hinder them. In spite of all they finally built a little church of their own.

STANDING ROCK: In spite of great difficulties we have come with five wagons. I wish to support the desire of Cheyenne that they may get a Catholic school and more priests. Our souls should be clean, our children instructed, the sick tended to.

PINE RIDGE, Louis Mousseau:—We have eight societies, but we are weak yet. The causes of our weakness are many. The main reason is, that we are too weak in faith and do not live up to it properly. We have three priests, but one, does not yet speak the Sioux language, and Father Bosch is sickly for the past two or three years; once we found him almost dead on the road, when he had gone on a sick call. We wish also the society-rules printed in Sioux and English.

BISHOP:—Tomorrow we will hear those from Yankton.

July 4th, 3 P. M. Bishop:—If any one from Yankton be here, let him come and report.

John St. Pierre and Narcisse Drappeau spoke:—They had neither priest nor church.

LOWER BRULE:—We belong to the Church for the past seven years. It was the Catholic Church we wanted from the beginning. First we were sixty members; we asked for a church and we got it. For the past two years it does not go as well as it ought to. There is too much work and we cannot accomplish it. Some get sick and die, and that makes our hearts weak. Then the white robes and congregationalists come in, waiting for such occasions as may prove favorable to turn some around. It is for these reasons that I said: it does not go as well as it ought to, of late.

OF ST. MARY'S SOCIETY:—We have heard the President's speech: sick people call for the priest and he cannot

come so fast on account of the river; for that reason, I understand, some turn back. Then, again, the Fourth of July kept many back. This is the reason so few have come. Now I see our Bishop and believe that new life and courage has come back to us. Our good priests have to contend with many difficulties.

CROW CREEK: I will state the reasons why we are not well in our Society: we have our rules, but do not keep them well; we do not remember the Prayer and do not live up to it. Our priest has gone into a hole, as he said, and has not yet come out. When he comes out, we will fare well again.

THOS. FLOOD, (Rosebud:)—One reason of our being so few I wish to state: It is the officials under the President and the Agent, Many more wished to come, but could not, because they forced the children to stay at school.

BISHOP:—Having heard your reports I understand better the condition of things. In many of the societies there has been a stand-still, in others a going back. A great many reasons have been given for this condition of things. Some of the causes neither you nor I can help right away. There are other causes for which we can find a remedy at once: 1st. I find this cause:—by the Fourth of July the old Indian customs come back: 2d. the other cause is the authority the agents have over you; I mean authority in cases as Mr. Flood has just mentioned. Now, these two causes we can settle right away. As for the old Indian customs: remember that the Catholic Sioux are only one third of the whole nation. Thus you see that there are two thirds of your nation over which the Church has no control; and if they want to go back to their old habits, we cannot help it. Of course those two thirds are a great temptation for some of our Catholics. All we can do is, to preach to those that are weak, and tell them it is wrong to go back.—It is true, there is something else the Bishops can do with regard to this point: We can speak to the authorities in Washington and try to convince them that it is wrong to let the Indians slip back on the old road. But I cannot promise that we will succeed in it. Therefore all we can do, is, to see, that our present Catholics are not carried away by the others.

The 2d cause:—The great authority of the Agents and Superintendents of Schools. The Agent has the power to tell you, to which school to send your children; the Superintendents of Government Boarding Schools have the power to forbid your priests to say Mass and hear confessions. Now, this power of Agents and Superintendents, forbidding the priests to instruct your children etc: is wrong. It will take time for the Bishops, to remedy and correct these two things. All the Bishops of the Country are at work to better things; but it will take time, and meanwhile we cannot do anything, but have patience, we hope to succeed, especially in the first point; your right to send your children to schools of your choice. The rule denying your right was not made by Congress, nor by the President, but by an inferior official, the Commissioner of Indian Affairs, and we Bishops will appeal to the head. It will take time.

Now we come to other causes we can settle ourselves. Some years ago Rules, were made for the St. Joseph's and St. Mary's Societies. Those Rules, I understand, from your reports, have been forgotten and often are not kept. It belongs, of course, to the Bishop: to make the rules and give them to the Societies. I will draw up some and they will be read to you. They must be kept, and if that is done, it will work better. It is my wish, that the Societies have a great deal of freedom in the affairs, with which they have to deal, the control of the money; but one thing is absolutely necessary and required, that no one can be a member of the Society, but a practical Catholic; heathens and Protestants cannot be members. Do not misunderstand it: It is not necessary, to be a member of the Society, to be a Catholic, but it is necessary to be a Catholic, in order to become a member of the Society. We wish that all Catholics become members of the Societies, but we do not force them.— One more remark: The Societies should be a help to the priests; but do not be too exacting for your priests; they cannot be present at all your meetings, you do your own business; only questions of importance should be decided by him. The next question coming up before this Congress is, the Catholic Schools. There are schools at Standing Rock, Crow Creek, Rosebud and Pine Ridge. The School at Standing Rock is a Government school with Catholic teachers paid by the Government. This is all right as long as the Government keeps the Catholic teachers; but the time may come, when the Government may dismiss the Sisters and send other teachers;

we could not change that. Crow Creek is a school belonging to the Church; therefore, properly speaking, a Catholic school. For the past four years this school has not received a cent from the Government; still it lives and goes on. I mention this school of Crow Creek, because in future it, as also, those in Rosebud and Pine Ridge will receive nothing more from the Government. But as the Crow Creek school did not die, neither will those of Rosebud and Pine Ridge die. The U. States Catholics will keep them going all the same. The Government money is gone, gone forever. For years we will not be able to build schools, where it would be necessary; for many years we will have enough to do to keep up the already existing schools. Hence the work of the catechists becomes so important. They have to instruct the children in religion.—The money of the Government being gone, we now, request only one thing from the Government that is: liberty, to send the children to Catholic schools, wherever they exist; and as I have told you we hope to get this liberty. If any one wishes to speak about it, he may come forward.

John Arcovend (Rosebud) advocates most earnestly to send a delegation to Washington, to ask for their rights; and in case they could get no hearing, to publish it in the papers.

Charles Half (Cheyenne):— I do not understand, why the President does not give any more money to keep our schools running, which were built by the Blackrobes. Our priests work hard and for God's sake; there are many Bishops and also, a Pope across the ocean; I should think they will take it in hands and obtain for us our rights and our money.

John Francis Tatanka Makalhpaya recommends to help the Sissetons to get a priest, and ask for help in the present school trouble.

Louis Mousseau (Pine Ridge):— We often hear women crying all night for their children, who have been taken away from them by force, and put in schools, where they do not want them to be; they wished them to be in the Catholic school. I could easily get six hundred signatures for a petition, requesting our liberty in this regard. Besides, I would like to get a clear idea about the school-fund money. Is the appropriation for the schools made according to the census? In Government schools, \$167.00 are appropriated for each child. Why not for our Catholic children? The Bishop has told us, you are no longer papooses; that is true,

we are men, and should take care of ourselves, not always asking our Bishop and priests to do this and that for us. We should find out what has become of the money, to which our children have a right, as well as the rest. Some smart young man should be sent to Washington to find out.

BISHOP:— One or two of the speakers have raised an important question and expect my answer. What has become of the money there is, for the education of our children? I, myself, am not quite certain, and have no clear understanding as to how the appropriations are made. The hint the last speaker gave, to send a delegation to Washington is a good one. If you know of an intelligent, good Indian send him there; under the direction of the Catholic Bureau he can obtain good information. Think over it; tomorrow will decide.

July 4th (Indian Chapel.)

BISHOP:— I wish to speak to you about your paper, the Eyanpaha. Father Jerome is discouraged; he does not receive money enough, to defray expenses, and he wants to give it up. I will write him and beg him to try it for another year. On your part you have to try and do better than you have done so far. All the societies must make an effort to collect more money for the paper. I hope the catechists will use their influence in the camps and gain subscribers.

There are representatives here from 7 Agencies viz: Pine Ridge, Rosebud, Sisseton, Cheyenne, Lower Brule, Standing Rock, Crow Creek, Yankton. After their return home, let them recommend the Eyanpaha.

Yesterday I told you that the Bishops of this Country will do their best, to obtain the liberty of the parents with regard to their children. The Archbishops meet in October to consult about the welfare of the Church. The President of this meeting is Cardinal Gibbons. To him this Congress will send a letter asking his assistance in the case. The President of this Congress will sign the letter, so their attention will be drawn to this matter.

Before the Rules of the Society are read, I will make one remark:—Only practical Catholics can be full members of the Society, wear the badges, elect or be elected for an office. Those who are not Catholics, may be present at your meetings, to listen, to see, and to learn as candidates, but these latter, the candidates, have no vote, and can have no office in the Society. The Rules will

be printed in both English and Sioux.— The Rules are read.—

About the future Congresses I have decided, that one year it shall be in So. Dakota and the following year in North Dakota.

If it be held in North Dakota, all the Catholic Indians of North Dakota are expected to go there; those of South Dakota may send as many delegates as they wish. The same way, if the Congress be held in South Dakota, most of them will be from the South Dakota Agencies, and the North Dakota Agencies will send their delegates.

Thus, in fact, we will have general Congresses. The Congress will be in Cheyenne; the people of Cheyenne may determine the place on the Reserve, where the meeting will take place, and then publish it in the Eyanpaha.

One more word:—When whites have Congresses, they are not fed by the people, they bring their own grub along; only one dinner is served, during which speeches are made. So I wish you to do the same; This is easy enough for groceries. As for beef there will be a butcher shop near the place of the meeting, where they can buy it. My main reason for this change is not because the Whites do so, but to abolish an old Indian custom called OTUHAN-PI the giving away. There will be outlays enough for those who live, where the Congress is held, as the booth or shed, wood etc.

Now it remains yet, to determine the date of the next Congress.

Louis Mousseau proposed the 10th of July, J. Arcovend, Thomas Flood and others acceded. When it came to the vote, however, the Fourth of July had the majority.

Instead of sending a delegation, it was proposed to send a petition to Washington, which the Bishop promised to forward.

After a few words of thanks and good wishes to the Bishop, the Congress came to a close.

A Protestant Edified.

Two gentlemen were passing the Brompton Oratory—one a Catholic and the other a Protestant. When they came in front of the church the Catholic raised his hat and the Protestant did likewise. A moment later the latter asked the former whom it was he had saluted, as he had not noticed any person in particular returning the bow. The Catholic explained that it was his custom to salute, in that manner, Our Lord present in the church. The Protestant was edified and pleased that he could not refrain from telling the event to every friend he met, and his admiration for the Catholic gentleman increased a hundred fold. We merely relate this simple incident as an illustration of how much a Catholic has to gain by the observance of the Church's rules and by showing an unostentatious respect for all that belongs to faith.—Catholic Fireside.

wotanın kage kin mazaska on kaju-ju kte cin takuna šni heon ayuštán kta cin. Tuka wowapi wecage qa ake waniyetu wanji iyute waši. Hecen niš token ecanonpi qon isanpa tanyan econ wacannipi kta. Okodakiciye owasin womnaye ota econ wacnpi kta wowapi wotanın kin heon. Hecen Catechists wawokiyapi kin tiyaza onpi kin econhan token okihipi wotanın wowapi kin on htanipi kta. Okašpe šakowin etanhan abi; Pine Ridge, Rosebud. Sisseton, Cheyenne, Lower Brule, Standing Rock, Crow Creek, Yankton. Hena tiyata kipi kinhan Eyanpaha ki icu wicaši po.

Htanihan šiceca tukte en yacnpi wayawa yewicayayapi kta Bishop okihi onwacnpi kta ce epa. October hehan Archbishops hecapi kin mniciyapi kta qa wocekiye kin hena iwodakapi kta. Qa Itancan kin he Cardinal Gibbons ee. Hecen omniciye kin de he wowapi kicagapi kta, qa ounakiyapi kta onkidapi kta.

Hecen de omniciye en itancan yanke cin wowapi kin en caje eicnake kta, hecen taku kin de ektakiya abitonwanpi kta.

Okodakiciye Tawosukiye yawapi šni ecen taku wanji epa wacin: Catholic wocekiye en wacinyepica heca eceena omniciye opa okihi kta. qa makuipasise on kta, oitancan kahniyapi kinhan ope kta, qa ištancan kahniyapi. Tona Catholic hecapi šni, omniciye ecanonpi eca en wanaonpi, wanyakapi kta qa opapi kta onspeiciyapi kinhan hena oitancan kahniyapi qaaš econpi kte šni, qa nakun hececa wanjina oitancan yuhekiyapi kte šni. Wosukiye kin isantanka ia qa Dakota ia andilpeyapi kta.—Wosukiye kin yawapi

Omniciye tanka kte cin heon de cen awacamin waniyetu wanji ca South Dakota eciyatanhan kta, qa ake waniyetu icinonpa eca North Dakota eciyatanhan kta. North Dakota eciyatanhan ca South Dakota eciyatanhan tona okihipi kinhan kahnihi ekta yewicašipi kta. Ija South Dakota en mniciyapi kin he tanhan wicotapi kta qa North Dakota eciyatanhan kahnihi uwicašipi kta. Hecen Omniciye tanka wanjina onyuhapi kta. Tokata Cheyenne en Omniciye tanka kta. Hecen tuktetu lice kte cin Cheyenne en onpi kin indukanpi qa Eyanpaha kin en yaotaninpi kta.

Ehake wicoie wanji:—Tohan wašicu omniciye yuhapi eca, oyate wicacuppi šni, woyute hduha yapi ecee: wancana wiyotanhan wodwiciyapi qa hen wiodakapi ece. He-

cen niš ecen ecanonpi wacin: woyute hduha upo. Wakadyapi oyube wašte, hehan tado kn omniciye kre cin ikiyena tado wiyopeyapi hecen tado opeyatonpi kta oyakihihi. De wašicu hecen econpi kin heon niš ecen ecanonpi wacin ee šni tuka Dakota wicohan wanji he aduštampi wacin. OTUŠANPI kin he. Tukte en omniciye kin en tona onpi kin wicohan ota wicayecagapi.

Hehan wanna tohan omniciye kta yuštampi kte cin he e.

Louis Mousseau July 10 hehan ka.

J. Arcovend, Thomas Flood qa nakun wanjigji hecetu dakapi. Tuka tohan en rajupi qehan Bdokecekaya qon hee ohna wicotapi.

Qa tuwe kahnihi Tunkanšina ti ekta yeyapi kte qon econpi kte šni tuka caje e mnakiyapi qa yeyapi kta ihduštampi, wowapi kin he Bishop yeye kta keya. Hehan Bishop on pikida iapi qa omniciye kin ektakiyapi.

Receipts and Expenditures for Eyanpaha since July 1st, 1900.

July 14, Received of St. Joseph and St. Mary's societies Oak Creek, (Rosebud Agency)\$7.75

July 15. Received of Standing Rock Congress (through Henry Zikana-koyake)\$12.00
Total receipts \$19.75

Expenditures July number of Eyanpaha \$21.00
August number of Eyanpaha \$24.50
Total \$45.50

For the two past months, I lost on the Eyanpaha \$25.75.

Each dollar that will be received for the Eyanpaha, will be published in this paper every month, so that, you can see, how much is received and from whom it is received. The ten dollars that were sent here, before the first of July, from Cheyenne Agency, were old debts and should have been paid long ago; consequently, it cannot be credited, for the paper issued, beginning July 1, 1900.

A BIG CHIEF DIES.

Fort Totten, July 23, 1900—George Washington (Ecanajinka), an old chief and head man of this

reservation, was laid in his last resting place after a lingering illness patiently borne, well prepared and fortified by the Sacraments of the Church. He was buried at St. Michael's Mission, a large number of Indians attended his funeral.

May he rest in peace.

Fort Totten N. D. July 20, 1900.

Mary Louisa mniakaštampi. Waniyetu wikcemnatom-sam-zaptan, Tatanakaiyaša iawicu. Rev. Father Jerome Hunt O. S. B. kiciyustan.

Fort Totten Aug. 5, 1900 Frances mniakaštampi. nakaha hahanna de tonpi. John Lohnes, qa Emma Mawanyakapiwin cunwitkupi. Rev. Jerome Hunt O. S. B. wicakiciyustan.

WICAŠTA ITANCAN WAN TA.

Ft. Totten N. D. July 23, 1900—George Washington, (Ecanajinka) wicašta itancan den on kin anpetu kin he en hapi, tehan kakija wanka, econhan mniakaštampi qa wocekiye owicohan eakiconpi, hapi kin econhan wicota ipi.

Woozikiye en on nunwe.

What is the reason that nobody ever notifies us of the Marriages and Baptisms at other places? We all would be pleased to hear of them. Let us know, then, of the births, marriages and deaths at the other agencies. This paper the "Eyanpaha" is the family record of the Catholic Indians of North and South Dakota; so please, each and every one, contribute his and her share to make it really interesting to all. Inform us, also, if new members be received into the Societies.

ITALY.

July 29, ehan wicašta wan Italy makoce en wicaštayatapi kin ti kte, king Humbert eciyapi. Wicašta wan ti wicakte kin he America makoce kin deciyatanhan, Patterson New Jersey otonwe kin hetanhan, hekta May ehan Italy ekta iyaya. Wicašta ti wicakte kin he Italy hen tonpi qa icaga, tka decana America makoce kin deciyatanhan hi. Token on king Humbert kte tanin šni, ištaku na icanzeyapi šni tka hecon, waditaka hecinhan he kpazo cin on hecon. Tona en wanyag najinpi kin tiwica-

kte kin wancak kašapi kta cinpi qa wohitikapi; tuka akicita kin e yuzapi qa owicakaške tipi en ehnakapi. Ktepi kta tka tuwe kicica qa ištaku takuya hecinhan he sdonyapi kta heon wicakaške tipi en ehnakapi.

SHAH PERSIA WICAŠTAYA-TAPI KIN.

Aug. 3, anpetu kin en Persia wicaštayatapi kin ti etanhan inape, qa canpahmijan eistina ohna iyotanke unkan wicašta wan Italy makoce etanhan canpahmijan eistina oadi kin akan najin qa kute wacin, tuka wawoyuspa heyatanhan yuzapi qa mazakan-ptecena kin kakab iyeyapi, qa owicakaške tipi ekta ehnakapi. Wicašta opawinge zaptan en yapi qa wancake ktepi cinpi, tuka akicita qa wawoyuspa kin kitanse anawicaptapi.

Nakun Aug. 2, kin econhan wicašta wan king Alexander kte kta tka, Belgrade ekta, kute tka bošna.

Unkina okodakiciye šica wanji dena decen škanpi, decana Tunkanšinanpi kin ija heconpi kta tka econpi šni ecen sdonyapi.

ST. JOSEPH NA ST. MARY OKOLAKICIYE KIN LE IWAN-YAKA PO.

Mitakuyepi:—

Ito wanna lehan St. Joseph na St. Mary Oko. kin wionyucanpi iyecetu.; taku ca wakin kte cin he lee: Omniciye tanka kin wanjila kte eya onkaupi qon wanna Rt. Rev. Bishop O'Gorman yuecel egle, heon blineonkiciyapi kte lo, na omniciye tanka womnaye kin ataya onkiciyapi kta iyecetu. St. Joseph na St. Mary Oko. yusakim \$5.00 meaconyanpi kte, tuktel okolakiciye wan wicotapi kinhan, na tuktel conalapi kin \$2.00 egnakapi kta iyecetu.

Hehan inonpa kin "Eyanpaha" kin le tuktoynayan tanyan iyan kin kta hecin he el etonwepica. "Eyanpaha" kin le St. Joseph na St. Mary Oko. kin nitawapi el etonwanpo. Tuwa taku wan tawa ehantanhanš tanyan awanglake ehantanhanš, he wicaša ksapa heca, tka tuwa hecon šni kinhan he wicaša witko na he woštece.

Leniyos on on le ptanyetu Oct. naiš Nov. wi kin he tukte unma el onkahnihi omniciye wanji econpi na yuštampi iyecetu, lakun bloketu kin taku iwoglakapi kta hecin yaotaninpi na ableskiciyapi wašteke.

PETER D. MIWATANIHANSA. Little White River Rosebud S. D.

RULES AND BY-LAWS

FOR THE ST. JOSEPH & ST. MARY'S SOCIETIES,
ADOPTED AT THE CROW CREEK CONGRESS AND AP-
PROVED BY RT. REV. BISHOP O'GORMAN

RULES FOR ADMISSION AND MEMBERSHIP.

I.

1. Whosoever wants to become a member of St. Joseph or St. Mary's Society must be a practical Catholic.
2. In testimony of this any person will receive a certificate from the missionary in charge, with which certificate he will make application for admission to the officials of the Society.
3. No member is allowed to attend any Protestant services.
4. The Societies are under the control of the Missionaries, who alone in important matters will report to the Rt. Rev. Bishop.
5. All resolutions made in the Society are to be submitted to the approval of the Missionaries.
6. All members have to abstain entirely from all superstitious Indian customs.
7. Every Society will have a treasury, the contributions to which have to be regulated by each individual Society.
8. All members must try their best to have their children educated in a Catholic School. Where no Catholic School exists, they must send their children to catechism instruction, where the Missionary or catechist gives it.
9. The officers of the Society are elected by the members themselves and must be approved by the Missionary before entering upon their office.
10. The Missionary has the right to discharge any official, whose behavior is open to blame.

II.

BY-LAWS.

1. Members are expected to give a good example by taking good care of their house and home.
2. Members of the Society must abstain from all bad habits of the whites, for instance drunkenness and profane language.
3. All are expected to attend the regular meetings of the Society, unless prevented by important reasons.
4. The Society is expected to practice the works of mercy towards the sick, aged or poor persons in their district and to inform the priest in cases of dangerous sickness.
5. In case of the death of a member, it is proper that the Society should if possible attend the funeral and provide for a decent burial.
6. The members should have the new-born children baptized as soon as possible.
7. All must strive to learn by heart the Our Father, Hail Mary, the Apostles' Creed the 10 Commandments, Commandments of the Church and an Act of contrition.
8. The term of office for the Society officials is one year, at the end of which they may be re-elected.
9. It is recommended to the members of the St. Mary's Society to

give special attention to needle work, as a help to the treasury and a good example to outsiders.

ST. JOSEPH QA ST. MARY OKODAKICIYE
TAWOOPEPI

CONKICAKSE EN OMNICIYE TANKA QEHAN YUŠTANPI QA
RT. REV. BISHOP O'GORMAN YUSUTA.

TUWE OPE KTE CINHAN TOKEN ECON KTA IYECECE KIN

I.

1. Tuwe St. Joseph na St. Mary okodakiciye opa kte cin kinhan, Śinasapa wocekiye tawosukiye ohna un kta.
2. Śinasapa opa yuwicakin kte on etanhan wicaśa wakan wowapi kicagin kte na okolakiciye itancan kipazo kta.
3. Okolakiciye opa wanjini wocekiye tokeca el yin kte śni.
4. Wicaśa wakan St. Joseph na St. Mary okolakiciye awanwicayakapi wicohan tanka iwanyankapi iyececa yuke cinhan, wicaśa wakan hecela Bishop onahon yin kta.
5. Omniciye kin el taku yuŝtanpi kinhan, wicaśa wakan okiyakapi kta iyececa, na hecetu keye hantanś woyuŝtan heca kta.
6. Tuwe St. Joseph na St. Mary-okolakiciye opa kinhan Lakota wicohan, wakanhanpi wicohan heca ayuŝtan kta.
7. St. Joseph na St. Mary okolakiciye womnaye yuhapi, na kaŝpapi tokel kiĉunpi kta, okolakiciye opapi kin iyatayela iwanglakin kta.
8. Tona St. Joseph na St. Mary okolakiciye el opapi kin, okihipica hantanś, wakanheja tawapi kin śinasapa wayawa tipi el yewicaŝipi kta.
9. St. Joseph na St. Mary okolakiciye itancan wicakaŝnigapi kta, na wicaśa wakan tuwe glaŝnigapi kin okiyakapi kta, na hecetu la hantanhanś, woyuŝtan heca kta.
10. Okolakiciye itancan wanji tanyan ŝkan śni hantanś, wicaśa wakan ayuŝtankiyin kta.

II.

WOOPE.

1. Okolakiciye opapi kinhan tipi tawapi kin tanyan gluhapi kta.
2. Okolakiciye opapi kinhan waŝicu tawicohan ŝica yuhapi kte śni, miniwakan yatkaupi na iapi ŝica na hececa oyas.
3. Taku ikuŝe śni ehantanhanś mniciyapi iyohila el opapi kta.
4. Tona wayazankapi na kanpi hantanś owicakiyapi kta iyececa, na lila wayazankapi hantanś, wicaśa wakan okiyakapi kta.
5. Okolakiciye etanhan wanji te cinhan, omniciye tawomnaye etanhan maka qapi glaŝujupi kta na tanyan haŝi kta.
6. Cinca wanji kicitonpi kinhan, iyecala tipiwakan el miniakaŝtan aupi kta.
7. Iyohila Ateunyanpi. Mari ciyuonihan, Wahosiyepi tawowicalapi kin, Wakantanka tawokonze wikeemna, na Wocekiye tawosukiye sakpe, na Iyopeiciyapi wocekiye kin, hena onŝpeiciyapi kta.
8. Omniciye itancanpi kin wi akenom wicakaŝnigapi kta; na hecetu iwanyankapi kinhan, ake akta wicakaŝnigapi kta.
9. St. Mary okolakiciye wokagege wicohan yuhapi kta na hecel womnaye tawapi kin okiyapi kta, nawokagege wicohan onŝpewicakiyapi kta.